

they are very numerous and act in combinations, the possibilities of diversity in human disposition are practically infinite. Individuals moreover differ in their sensibility and in their aptitudes for acquiring accomplishments and these unlikenesses introduce a further complication into the possibilities of human nature, so that no two individuals are exactly alike. The impulses that are aroused by a sensory impression or a recollection may differ surprisingly on different occasions: the associated set of recollections can never be the same, and will arouse a novel assortment of impulses: the relative strength of impulses may be modified by habit, or in some cases, influenced by the will: we are also affected by the mood which governs us at the time.

Moreover, it seems that some impulses may rise or fall at periodic intervals. Human nature is accordingly, not only very diverse from individual to individual, but results in behaviour which varies very greatly in the same individual. We may indeed believe that human behaviour, if purely impulsive, would be so eccentric as to be irreducible to rule. But the outflowings of impulse are controlled and brought within sluice-gates, so to speak, by habit. To this regulation of discharge individuals and communities owe the regularity of their lives, their general uniformity in dress, manners, and amusements, even the ideas which direct their outlook upon

life. Not only is habit the foundation of conventional morality; it guides our aspirations and fortifies our conclusions upon religion and politics.

Pleasure and pain may be distinguished from happiness and unhappiness. The former arise from our sensations : the latter from our instincts.